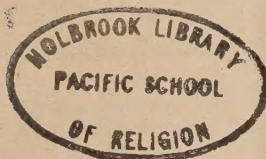




The South India CHURCHMAN

The Magazine of the Church of South India

JUNE 1969



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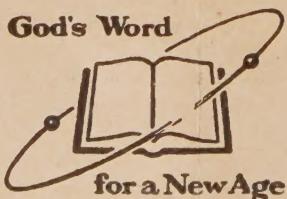
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Church Government

Church Government is a phrase that evokes widely different feelings among thinkers on the Church and also the common membership of the Church. On the one hand there are those to whom the very association of the word 'Government' with the Church produces a revulsion. For them government is essentially 'secular' and, what is more, it means bossing, ruling, ordering people about and ruthlessness and sheer exercise of privilege—all of which appear to be patently unchristian to them. But there are others to whom Church Government is a dispensation of God which sanctifies, and not merely sanctions, ecclesiastical divine rights, bishops' palaces, episcopal princedoms and all the other paraphernalia of hierarchical 'rule', in the Church.

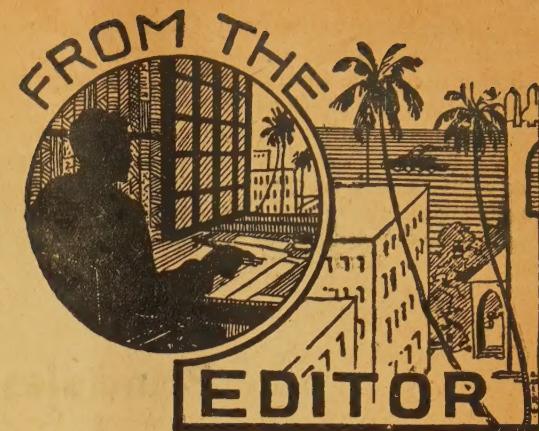
Even if the Church is thought of as a divinely ordained and divinely directed institution, it will still be seen that, for the management of its day to day affairs, and even more for the achievement of its aims, it is necessary to have a certain measure of organization. It may be extremely simple as among the quakers and responsibility and authority may also be widely and more or less evenly distributed as among the congregationalists. But, whatever its form, a certain modicum of organization is necessary and that is all that Church government need imply.

The machinery of Church government may be flexible or ponderous, authoritarian or democratic, simple or extremely complicated. But the main criterion by which it is to be judged is whether it is an enabling agency, that is, whether it helps in the fulfilment of the mission of the Church. Hence all evaluation and practice of Church government should be with reference to the aims of the Church it helps to fulfil and so, we are grateful to Dr. Heidemann for his very clear and helpful statement of *Principles of Church Government* which follows this.

Judged by such criteria Church government in the CSI makes a rather poor showing and can certainly not be regarded as a model of government. Like any other form of government it seems to be more interested in perpetuating itself than in carrying out its divinely ordained ends. And, what is worse, there is widespread condemnation of actual administration in many places as being arbitrary or downright unscrupulous. In almost every diocese—with a sickening repetitiveness—one hears accounts of factionalism, nepotism, misuse of powers of nomination, injustice, revengefulness and worse about those in authority. Even the few men of high stature we have in the CSI do not all of them have a local reputation for fair and enlightened administration. Either they really do have feet of clay, or their friends as well as detractors have got them hopelessly involved in administrative tangles.

It may be readily admitted that other people do not make matters easy for the administrator in the CSI. But, at the same time and with great regret, it must also be admitted that the administrator often acts without imagination and Christian charity or uprightness. If petitions to the court, open letters, scurrilous pamphlets and scandal-mongering are part of the common burdens for him he cannot always justifiably speak of them as crosses of unmerited persecution.

To quote a writer in a contemporary Christian magazine: 'There is one conduct that surprises and almost scandalizes the journalists: certain authorities give the impression that greater harm is done by talking about certain errors than by committing them'. While, however, the journalist, or the *pro bono publico* for that matter, would be quite justified in focussing the spotlight on particular administrative



injustices it would not be edifying to expatiate in a paper like ours on the inadequacies or iniquities of Church government in the CSI in general. But it would be desirable to analyse the causes for widespread criticism and resentment and to think of ways in which reforms can be effected.

Unfortunately the remedies suggested are often worse than the disease. One policy that often finds favour is to keep 'undesirable elements' out. Acting on this several dioceses have already framed constitutions laying down financial and other qualifications for voting which, however, do not minimise trouble but succeed only in turning the Church into a 'bourgeois' institution. Again, punitive measures and a tightening of discipline are advocated by many. It is for example suggested, and in some places even enacted, that those who appeal to courts of law in the affairs of the Church will be excommunicated. If the righteousness of Church administration exceeded that of the civic government there should be no such apprehensions about appeals to a court of law and no need, therefore, to prohibit them.

It is not primarily by tinkering with the constitution that we shall ensure sound government, but by helping those who govern understand the nature of their responsibility in the first place and to be the kind of Christian administrators they ought to be. Above everything else they should be helped to see that if Jesus is the way he is the way in administration as much as in 'spiritual matters', though this might mean losing with Jesus in a worldly sense rather than succeeding without him—that is by the use of methods basically unchristian though they might be only too easily justified as being 'pragmatic' or 'tactful'. We should also exercise Christian hope and faith which alone can keep us from the sinister spiritual dangers of cynicism, both of those in authority and of those who are all the time carping at their faults.

In brief, nearly all our troubles in administration stem from the unredeemed human element in administration which regards it as being outside the spiritual realm or does not take it seriously enough as a Christian responsibility. Various studies have been made in recent times of administration under Christian auspices. Several of these, like the one made at a consultation of principals at Tambaram two years ago, point out how, with a new understanding of the relationships of man and the nature of social organization it is necessary to overhaul the traditional paternalistic, undemocratic and authoritarian structures and concepts of Christian organization. We are sorely lacking in pioneers in the new and more Christian styles of administration based on exercise of authority solely for the good of others, wide sharing of responsibility, collective and cooperative decision-making, self-criticism and openness to truth and light from both high and low. We need men and women who will stick their necks out for their faith in Christ as the Lord of administration as well as of 'souls'.

In the last analysis every Church gets the administration it deserves. Hence the need for toning up the spiritual life of the whole Church which would help people to think of membership of Committees and offices as a call to the use of talents rather than as an exercise of authority, as a duty to be performed in terms of personal service and not as a privilege to feel flattered about. In trying to effect such a change in the mental attitudes of people it may be helpful to reduce the glamour of administrative offices by decentral-

lisation and the imposition of specific personal services and to restrict the number of terms for which people might hold office and the number of offices they might hold at a time. But the most positive transformation can be achieved only by helping both clergy and laity to realise that the mission of the Church lies outside of itself and that ultimately the structures of power and organization in the Church are only means for carrying out that mission.

Principles of Church Government

DR. E. HEIDEMANN,* Madras

The form of Church Government which evolved in India in the uniting of several churches into the Church of South India has been widely praised and discussed. It is being copied more or less faithfully in many countries. Not only in Asia and Africa, but in the United States as well, serious efforts are being made to bring into existence churches having the pattern of government which has come into existence in the Church of South India.

If doubts are being raised about this system of government, they seem to be coming more from the rank and file of the constituency of the Church of South India itself than from those outside it. The questions raised are many and varied, yet at the root of many of them there seems to be the feeling that ecclesiastical structures necessarily restrict the freedom of men in their worship, their witness and their service. The rules and regulations essential to government place a human authority over men which is different from the authority of Christ. In this situation, the advantages of the Church go to one group of persons, while the rest find it impossible to live a creative life in the faith.

Having now lived with our Constitution for more than 20 years, the time has come for all concerned to go back once again to first principles in order that we all may understand better the reason for our structures and their proper use. In this article we shall confine ourselves to stating just four such principles.

I. Church Government must be a sign of the Faithfulness of Christ

One of the needs of man is for security. Especially in the face of a rapidly changing world, he longs for some sign that someone or something around him will prove true and faithful. The structures of the Church and its faith are signs from the Holy Spirit of Christ that He will continue into the morrow the work which He has begun yesterday or today. Although these structures must be ever reformed, their presence indicates that Christ does intend to use tomorrow those whom he has called today. The creeds are signs that the faith which was spoken yesterday will be true tomorrow. Administrative procedures and regulations are signs that Christ does not wish to leave us at the mercy of the whims of other personalities. The government of the church is thus given by Christ to assure us that he will not be arbitrary with us or easily turn aside from the course which he has begun.

The greatest spiritual struggles take place when man is confronted by God in Jesus Christ. Where Christ is present, the demons become most active. This rule of the faith also holds true for ecclesiastical government. It is in the church that Christ most desires to rule; it is there that Satan is most ready to tempt men. Thus we are all constantly

tempted to turn this gift of the faithfulness of Christ to our own personal advantage at the expense of the ministry of Christ. Sometimes it is the employee of the church, sometimes its elected leadership, sometimes those who were not elected, sometimes the elderly man, sometimes the youth, who so attempt to pervert its use. But we need not list the others; we are all guilty, and when we become guilty, those around us will become bitter, attacking both us and the structures.

II Church Government must set Men Free in Christ

Church government must set men free to worship, to speak the truth, and to serve. This was the point which had to become clear in Corinth, where the early Christians thought that the freedom of the Spirit was first of all a freedom from all rules and regulations. In his letter to the Church at Corinth, Paul makes clear that those who do not understand that things must be done decently and in order will lose the very freedom which they claim to uphold. There can be no freedom of worship where everything is in an uproar; there can be no freedom to teach the truth where everyone insists upon speaking in a different tongue; and there can be no love where there is no discipline. But the converse is also true: the goal is freedom not order; truth, not a common language and grammar; love, not discipline.

Much of the criticism against ecclesiastical structures today is due to the fact that men working inside those structures no longer feel free. They begin to feel that the love for the security of the old prevents the emergence of the new. They feel hemmed in by the decisions of the past and the regulations of the present. Concern about precedents and order, about reward for past service and security in present work seem only to uphold the *status quo* inherited from another day. They begin to feel that the needs, positions, and desires of leaders or colleagues or underlings become so overwhelming that they are no longer free to live by the Holy Spirit.

If Church government is to set men free, then particularly those in administrative and legislative position, but also the whole church, must learn to discern the fine line between the rule that binds and the law that sets men free. They require a knowledge of human psychology and sociology which goes beyond the demand for order and obedience. They must have a passion for the freedom of the Holy Spirit and of men in community.

III. Church Government must help Men be Creative in the Faith

Church government is for the purpose of helping men in the freedom of their individual gifts to serve and edify the

* Dr. Heidemann is Presbyter-in-Charge of St. George's Cathedral, Madras.

whole Body of Christ. It has a passion for the maximum use and freedom and for the widest effect of the gift of the Spirit. It is for the purpose of allowing men to think together concerning how the gifts of the many and of the few can be used. It is for the purpose of utilizing the gifts of the individual genius and for allowing the average gifts of the majority to serve.

The Church has maintained an ordained ministry in order that the spiritual gifts of a large number of rather ordinary people could be used in the service of teaching, preaching, and leadership in worship. It has set apart men for the pastoral ministry and paid their salaries in order that the large mass of believers could have pastoral support and leadership in their daily lives. And all of this has been to the end that the church be creative in mission, worship, and service.

Where the church has a passion for creative use of the gifts of the Holy Spirit, its government is characterized by a restless search for ways to help each member be free to exercise his gift. Where funds are needed for such exercise, it tries to raise them; where buildings are needed, it tries to construct them. It is ever seeking new ways of administration and procedure in order that no gift may be in vain.

IV. Church Government must lead Men to Maturity in the Faith

Church government must seek that all members of the church come to the maturity of adulthood in the faith. It looks to the time when believers will make their own decisions in Christ. Its own decisions are made in such a way as to make it possible for all to make their own decisions in faith. It knows that authority is mutual not hierarchical, democratic rather than tyrannical. It respects persons. It provides pastoral support towards maturity in the faith.

Authority in the church can no longer be paternalistic. Obedience may never be the major issue. If men are to be free and creative in the Holy Spirit, the task of the church in its structured life is not so much to provide the answers as to help them ask the right questions. It is not so much to teach as it is to help men learn how to become students of scripture, of life, of love, and of truth.

Thus the call of Jesus Christ to all who have responsibility in church government is a call to openness, in order that those who live in him may be secure in his faithfulness, free and creative in his gifts, and mature in his love. And by this standard, rather than by anything else, the government of the church and the men who administer it must be tested. By this they rise or fall.

The Working of Democracy in the Church

K. T. NAINAN,* Kottayam

The 'Church' consists of both the Clergy (Bishops and Priests) and the laity. It is only on an equal sharing of the administration and government of the Church by all these members of the Church that it can be said that democracy works in the Church fully.

Unlike the tribe of Levites among the Israelites or the class of Brahmins among the Hindus, there is no hereditary clergy in the Christian Church. The Apostles and a good number of the Great Fathers were laymen, following ordinary secular avocations of life, before they were called of God. Tertullian, Cyprian and Augustine were by their education trained for secular callings and were surprised into being made Bishops, by popular votes.

All the disciples in early days had the same calling. There was no distinction between them, as clergy or laymen. It was only when the number of believers began to increase that some were specially set apart to be responsible for the sacraments of the Church. All members of the Church have equal access to God. All, according to their measure, share in the heavenly High Priesthood of the risen and ascended Christ—But in the Church, there has at all times been a special ministry, to which men have been called by God and set apart in the Church (Basis of Union, Church of South India).

This setting apart of some of the disciples to a spiritual calling, whether by episcopal ordination or otherwise, created 'a sacred office' to which they were appointed. Those who held such an 'office' became the Clercs or clergy and the administrators of the Church, while the others were known as laos or laity, the recipients of the means of grace through the Clergy and hence in a subordinate position. The Council of Nicaea defined the clerical order and stressed that 'the Bishops are to exercise their divine, disciplinary and doctrinal authority, and in their collectivity may judge all things and be judged by none'.

In the Decree on the Apostolate of the Laity (Vatican II) it has been stressed 'that in the Church, there is a diversity of ministry but a oneness of mission. Christ conferred upon the Apostles and their successors, the duty of teaching, sanctifying and ruling in his name and power'. The Constitution of the Church (Vatican II) points out that 'by virtue of their powers as Vicars and Ambassadors of Christ, the Bishops have the Sacred right and the duty before the Lord, to make laws for their subjects, to pass judgments on them and to moderate everything pertaining to the ordering of worship and the Apostolate'. The Laity obviously have no voice in Church administration on the selection or appointment of Bishops or Clergy.

In the Church of England, representatives of the Laity are members of the Parish Vestries, the Diocesan Councils and the Convocations. It is the Free churches, however, which paved the way for democracy in the Church, giving more importance than in the Established Churches, to the laity.

The Orthodox East has always kept an atmosphere somewhat different from the Roman Catholic Church, keeping in mind, the Church as a Sacramental Unity of love. Many of the prominent Orthodox Theologians have been outstanding laymen. The Malankara Orthodox Syrian Church of the East has a Constitution under which the Parish and Diocesan Council and the Malankara Association consists of a majority of elected laymen. The qualifications for the electors as also for the lay members of any of these bodies are being of the age of 21, communicant at least once a year and not being in arrears of any Church dues. Questions other than of Faith and Order, the Clergy and Discipline are within the purview of the Malankara Association. Bishops are elected by the Malankara Association, subject to the approval of the Episcopal Synod. Persons to be ordained as Priests are first to be remembered by meetings of the parish to which they belong.

* Mr. Nainan is an advocate—Ed.

The Malankara Mar Thoma Syrian Church also provides for parish and diocesan councils and a Mandalam for the whole Church, where again the majority of the members are laymen. The Mandalam is the ultimate authority subject to the veto power of the Episcopal Synod. The Mandalam has the right to elect the Bishops. It also appoints the Selection Committee for choosing persons to be ordained as Priests. If Resolutions passed by the Mandalam are not approved by the Episcopal Synod, the Mandalam has to be dissolved by the Metropolitan and fresh elections to the Mandalam ordered. If the new Mandalam confirms the resolution in dispute, it has to be sanctioned by the Episcopal Synod.

Unlike the Malankara Association and the Malankara Mandalam above referred to, whose members are directly elected by the respective Pastorates, the members of the Synod of the Church of the South India are elected by the Diocesan Councils. The Constitution of the fifteen dioceses of the Church differ from each other (except for those of the South Kerala and Kanyakumari Dioceses, which had originally been a single diocese) regarding the formation of local committees, circle or district councils and the diocesan councils. The Constitution for the diocesan council of Coimbatore provides for election to Boards and Committees by the Diocesan Council and then authorises these Boards and Committees to elect some of the representatives to the Diocesan Council. In the diocese of North Kerala, only eighty per cent of the lay members of the Diocesan Council are elected by the Pastorates, while twenty per cent are elected by the District Councils. In Rayalaseema, the lay members of the Diocesan Council are elected not by the

Pastorates but by the Divisions. In Kistna-Godavari, not all clergymen are members of the Diocesan Council but only the Presbyters in charge of Pastorates and those who had been deanery Chairmen and those nominated by the Bishop are members of the Diocesan Council. In some dioceses, wives of Bishops and Missionaries are ex-officio members of the Diocesan Councils. The qualifications for the electors and candidates and the divisions of the dioceses for administrative purposes differ between dioceses. It is surprising that even after over twenty years of growing together, no attempt has been made to remove many of the anomalies that exist in the several constitutions of the Dioceses.

The Synod is the Supreme Governing and Legislative body of the Church of South India. The Bishops are chosen from a panel elected by the respective Diocesan Councils by a Board consisting of the Moderator and six persons appointed by the Executive Committee of the Synod. Each Diocesan Council makes rules for selection of candidates for training for ordination and for final approval for ordinations.

The Synod consists of a majority of lay members, not all of them with Theological training. In the Writer's personal opinion, questions of Faith and Order should have been reserved for final decision by the Diocesan Bishops sitting separately. No doubt, the Bishops are new to some of the Dioceses and this might have been the reason for the procedure, enunciated in Rule 23 of Chapter IX of the Constitution of the C.S.I. it seems. This of course, prevents any sudden decision in the heat of the moment and provides for cool and calm thinking. On the whole, democracy has won a place in these Churches.

Financial Dependence and Self-hood of the CSI

RENUKA MUKERJEE SOMASEKHAR*

In returning to the United States in 1968, the one most exciting development that I have noticed in the current racial situation here is the new emphasis and new way of thinking which is summed up in 'Black is beautiful'. Almost overnight a negative attitude has been given the vast potential of positive thought and action. Indian churches are, in a way, comparable to the negro situation prior to the 1960's. We have for a far too long a period said that Indian churches are very poor that we now think, act and live poor; poor in material resources, poor in spiritual resources, poor in dignity and poor in integrity. The only way to reverse this sad state, the only way to bring dignity and integrity into its being, the only way to realize its self-hood and its potentialities is for the CSI to begin to think rich, to act and to live big.

Givingness will always remain at the heart of a Christian's life. What does an average Christian give for the church? One major church's average giving is 15 Paise per head annually. I doubt if the CSI can boast of much more. We keep harping on how poor the church is. The fact is that those who can give substantially, quibble and give grumblingly to the church a pittance and think nothing of spending ten times that amount in one evening in entertaining already well-fed friends, or on one single sari. What has happened to tithing? Is the Lord's portion to be always a pittance? Can our giving to the church stand God's scrutiny? Can it stand the judgement of our own conscience?

The CSI is not a poor church. Consider its material resources alone. Church properties, institutional holdings make it among the richest in the country. It is so rich that our courts are flooded with litigation cases surrounding these properties. The first thing that the CSI must do is to evaluate all its holdings and adopt, discriminately, a plan of development for the viable ones, raising funds for these programmes through the many business-like ventures already tried and found suitable for property development in the secular world. Some might question the wisdom (and perhaps the theology!) of church dabbling in profit making business. Surely no one is so naive today as to condemn solid sensible profit making projects, provided (1) the proceeds are used for God's work in service to men; (2) it frees the church from its crippling position of having to beg (in spite of many dignified epithets given to this act!) constantly for its very existence, (3) it remains secondary to voluntary giving by churchmen; and (4) it is sound and ethical business run under good business discipline.

Does this mean that the CSI should not receive any funds from abroad? The question is not should it or should it not, but rather *what* it should receive for and what it should not receive for. Also, there is the ethical question of *how* to receive so as not to be demoralized. One reality in today's world is that the western world has surplus wealth and the eastern world known also as the third world, has a surplus of needs. The problem is how to

* Mrs. R. M. Somasekhar was formerly Principal of the Women's Christian College, Madras. She was also the last Honorary Secretary of the CSI.—Ed.

match the need with the funds so that the whole church universal is strengthened and the integrity of the recipient churches is held intact. It is an unfortunate fact that a constant 'dollar-vision' dangling before the Indian churches has been about the one single strongest force to cloud its spiritual eyes. Both donors abroad and recipients in India would be less than honest if they did not recognize at least this one ugly aspect of a constant, one-way donor-recipient state. The resulting mentality in the recipient party develops into a cancerous sore, so deeply embedded that nothing but drastic surgery will help its cure. Surgery does not mean cutting the head off. We do not want the death of a church; we want its health (though in some visible situations the death of that particular body might be preferable). The surgery must be directed towards a cure. Where can we begin?

(1) On the heart. A church ought to fully support its ministry. Heart surgery has a note of urgency. Never was there greater urgency in any cardiac surgery than in the one now required for the CSI. Any diocese still subsidized by funds from abroad for the salary, allowances and other emoluments of its paid ministry must expeditiously set into motion means and ways of disengaging itself from this soul-sapping dependence.

(2) Surgery on the brain—another urgent surgery required is with regard to subsidies to schools. The dignity of India demands that the Indian government and the Indian public themselves provide its people with the basic, minimal education facilities. The government is making an all out effort to provide enough schools for primary and secondary education. Christians have had the privilege of being associated with some excellent schools, both primary and secondary, which have been symbols of prestige for the Christian community. The time has come for the Christian community in India to truly merit this prestige by beginning to support their own neighbourhood Christian Schools. We have received much from these institutions. We must begin to give back to them now. It is not beyond our means. The major asset required is the *will* to do it. There are enough examples in various parts of the country, of schools which, when they were faced with the government injunction to be 'non-fee levying' schools, have been able to raise substantial sums from the immediate public to keep the school going at their usual standard of work. Mission Boards will serve the cause of India's dignity and the Christian community's integrity if they disengaged themselves from the year-by-year maintenance commitment to schools in India, an involvement which is hindering the Christian community in India in meeting its responsibility.

(3) A third operation required is on the arteries carrying 'life giving' (or is it soul destroying!) funds from west to east. The surgery suggested here is not to cut off the arteries altogether but to so arrange the flow of funds that it will contribute towards greater development and unity within the CSI. Although the CSI is now 22 years old the old pipelines between mission boards and their related mission fields are still maintained. This is preventing the CSI as a whole from planning as a cohesive unit and to set its priorities. It is compelling the decisions to be still

made in New York and London as to where the monies received from abroad can be used. The surgery here is called for on these direct pipelines and a consolidation of funds both at the source, at the CSI related mission board level perhaps and receipt of the same at the Synod level in the CSI. For a certain length of time they might be designated but that length of time should be specific and closely adhered to. (Refer *Renewal and Advance* pp. 64-69.)

(4) Surgery on new growths (which may turn out to be cancerous). New monies such as from Germany is creating a new 'dollar (marks) vision' for churches in India. The CSI seems to be well in the race for tapping these new sources. In the international setting where one party is over-rich and another thinks it is miserably poor the vision of available funds is a source of devastating temptation. Since the CSI works through its well-nigh autonomous dioceses one diocese may have greater access to these sources than another because of special 'contacts'. This can create bad feelings among the dioceses in the CSI and it can further disrupt the integral unity of the one church. The surgery required here is of the kind which will bring the multiplying forces under control, co-ordinate them, and will reach out for only that amount which is truly necessary and which is 'good for the soul of the CSI'. Ready availability of vast sums has hindered the CSI, and other Indian churches from first tapping its own resources. It will be a great help if the donors always think in terms of giving a matching grant and also require guarantee for the maintenance of the particular project from the Indian resources.

(5) A fifth surgery that is required is on the warts and lumps which have been in the body of the church a long time, which might appear to be harmless but which are actual or potential trouble spots. A noticeable one is the amount and method of payment of salaries and other benefits to missionaries. A basic question that needs to be faced here is who is employing the missionaries, the mission boards or the indigenous church. Experience has prompted the answer for the latter, but in actuality the mission boards continue to pay them at rates obtainable in their own country and more often than not, far above the economic potential or need of the host country. The evil results of this system are only too well known to require elaboration. When to the amounts is added the method of raising funds by missionaries themselves and the payment by the mission board through its own liaison or direct to the missionary it is fuel to the fire. The sooner a missionary is disassociated from all funds, salary, allowances and work fund, the better it will be both for the church and the missionary.

The CSI has already looked at some of these 'philosophies of financing' and has given official approval to suggested changes when it adopted the Commission Report, *Renewal and Advance*. The spirit indeed seems willing but the flesh is weak. If the CSI can give concrete expression to the principles it has adopted theoretically it will grow further in maturity, dignity and integrity. A real power will flow out of the CSI when it begins to think rich and when it acts big in its financial matters.

Elections—C.S.I.

P. PAUL PANDIAN,* *Madras*

A written constitution is an inevitable feature of any organisation or movement in modern times. It stems from a desire to keep the different elements in the organisation in their proper places and streamline them all for the furtherance of its objectives. In it is discernible in no small measure the state and spirit of man—his squalor and grandeur. But man's state and spirit are not static. Naturally a written constitution has to be a continuing process—equally involving every person to which it applies, providing equal impetus for them all, satisfying their longings and adapting itself to enoble the individual. Otherwise it ceases to be meaningful to the generality of people who become either indifferent or vainly critical. Indifference and vain criticism are sure symptoms of a cancerous growth in an organisation, rendering it useless for the individual and powerless against pressures from without. Realisation of this has in the last hundred years led the authorities of the church to embark on a process of rediscovering the laity. The task is not easy. Nor is it limited to a single aspect. Anyway, unless schemes are so devised as to induce or inspire the individual and make him conscious of his obligations the mere exhortations to do or not to do will be a cry in the wilderness.

In an age of organisation where large numbers of persons are conscious of their rights and duties, the theoretical equality of opportunity to contest elections to the Pastorate Committees etc. is of no avail to satisfy the longings of the individual or draw the best from him. The principle of election, quite sound in a particular stage of our organisational development, is an anachronism today. Its evils are many. Needless it is to enumerate them. Briefly put, it has almost all the characteristics of a bad coin which drives the good out of circulation. But in certain Pastorates, it often happens that there are no contested elections. Less than a dozen persons gather and go through the election. This does not imply that the absentees have not longings or ability to serve on committees. They are either indifferent to elections with a view to avoid the heat generated by contests and the pangs following a possible defeat or temperamentally shy. This inhibits the free flowering of their personality. The resultant loss to the individual and the church is incalculable.

There is no instant remedy for this. But it is high time there is re-thinking on 'elections' so as to burden every member of the church with particular responsibilities for at least a specified period as distinct from the general responsibility. More than anything, responsibility makes the indifferent and the shy responsive to the call of duty. It is more to provoke re-thinking on this line than as a solution, I offer a few suggestions.

The question whether the present practice of election to the Pastorate Committee, Area Committee, Diocesan Council, Synod and the Executive Committee, should not be replaced by functional representation with opportunities to maximum number of persons in every functional group is worth considering. Broadly stated, the members of a congregation may be classified on the basis of their vocation into different groups such as teachers, merchants, doctors, lawyers, farm-labour, factory-workers, landholders, diocesan employees, Government employees etc. If a person's vocation is such as to render him eligible for classification into more than a group he should opt to be in only one such group for this purpose. In proportion to the number of

persons in each group one or more persons from each group may be chosen by lot for a term. The persons so chosen may constitute the Pastorate Committee. One-third of the members may be replaced at the end of a term of two years with fresh persons from their respective groups. This will conserve experience and ensure continued new outlook. Nobody will be eligible for a second term until everybody in his group gets a turn. In Area Committee the Secretary and Treasurer of Pastorate Committees only may be members. If others are to be chosen, they should not be from among members of the Pastorate Committee. They too may be chosen by lot from the different functional groups. The Diocesan Council may be composed of the Secretaries and Treasurers of the Pastorate Committees and certain others chosen by lot from the various functional groups in the Pastorate, but excluding members of the Pastorate Committee and Area Committee. Membership of the Synod may be limited to Secretaries of Pastorate Committees, Area Committees and to both Secretaries and Treasurers of Diocesan Councils. If their numbers appear too large, the required number of representatives from each diocese may be chosen by lot from among the Secretaries of Pastorate Committees. The Secretaries and Treasurers of the dioceses and Secretaries of Area Committees may be ex-officio members in the Synod. The Synod Executive Committee may consist of the Secretaries and Treasurers of the different dioceses. However it is always open to any such committee or council to invite specialists or set up *ad-hoc* committees for consultation and advice, and then take its own decision. The more freely and frequently such invitations are extended the better. It is not necessary to go into the question of representation of the clergy at this stage.

In this strain, it is hardly possible to refrain from references to the election of Bishops. Apparently, the constitution of the Church of South India, expects the concerned Diocesan Council to exercise an effective voice in the choice of the Diocesan Bishop. In reality it stifles all voices and makes the Synod Board all powerful.

The provision in the constitution vesting the Diocesan Council with power to forgo without cause its right to elect a panel of candidates to the Bishopric is a constitutional inducement to wreck the Diocesan Council. If the Diocesan Council wisely ignores this provision, but fails for any reason to exercise its right within nine months of the vacancy, it forfeits its right to elect a panel of candidates. It exhausts its right if it does not elect a panel of at least two candidates, each with two-thirds majority of the members present and voting within a limited number of ballots. The extreme difficulty of so electing even two candidates should have already been realised. The position will be the same if among the candidates so elected at least two are not medically fit. Otherwise the Synod Board has to appoint one in the panel as Bishop, but not necessarily the person who first secured the two-thirds majority. This appointment is subject to confirmation by the Synod Executive which may withhold confirmation on the ground that either the appointment is irregular or the candidate is unfit in respect of character, conduct and teaching to exercise the functions of a Bishop. The confirmation by the Synod Executive is not the end of the matter. Thereafter the general Secretary of the Synod causes publication of the appointment in all the churches of the concerned diocese,

* Mr. Paul Pandian is a District Judge.—*Ed.*

calling for objections, if any, within twenty-one days. If any member of the church submits a written objection, the matter is considered by the court of the Synod. If the Synod Court upholds the objection, it will, according as it thinks fit, either order fresh election by the Diocesan Council or appointment by the Synod Executive. Thus the scheme of election to the Bishopric as adumbrated in the constitution leaves much to be desired.

The alternative appears a process of elimination in stages and final choice through a supernatural agency. The prescription of certain positives and negatives to ensure reputation, scholarship, leadership, competence and minimum and maximum age and freedom from encumbrances on the part of candidates to the Bishopric may be the first stage of elimination. The setting aside of nominations by the Synod Board on the ground of unsuitability in respect of conduct, character and teaching may be the second stage. The Diocesan Council may then meet. By at least fifty per cent of the members present and voting by secret ballot,

it may cancel the nomination of any candidate as not enjoying its confidence. This may be the third stage, and examination for physical fitness the fourth stage. At the final stage one out of the remaining candidates may be chosen by lot after due formalities.

The choice by lot is not anything new. Such a practice was in vogue for certain appointments in ancient city-states. Even in modern times it is resorted to by people occasionally to settle certain disputes. There is a halo about it. Such a system will put an end to the stress and strain involved in the present method of election and appointment, restore the Diocesan Council to its rightful place, enable the Synod Board to have its say, ensure certain standards, silence caste-bearing tongues and enhance the prestige of the chosen candidate. This may cause a jolt to the ambitious who think they enjoy the confidence of a Diocesan Council or the Synod Executive. But in the larger interests of the bishopric and the church, ambitions of a certain variety should be surrendered or else be curbed.

Nomination to Diocesan Bodies

B. RATNASWAMY,* Madurai

The Church of South India is not merely a community engaged in worship but the various Dioceses of the Church are engaged in the administration of a growing number of educational, medical and other Social Welfare Institutions. The Church of South India has also definitely opted for constitutional Episcopacy which means that the responsibility of the administration of the Church has to be shared by the Bishop with the clergy and laity, the other limbs of the Church. It is thus seen that the constitutions of the C.S.I. as well as the various Dioceses contain several provisions for the formation of several councils, standing committees, sub-committees, managing committees etc.

Professor Laski has remarked that discussion is the very life blood of democratic governance. It means that a committee should consist of people noted for special knowledge or experience or other talent relating to the work entrusted to the said committee. Membership of such men in the committee would lead to fruitful discussion followed by successful action.

Experience has shown that, both in secular institutions and institutions of the Church, elections do not always lead up to the choice of men of real worth, talent or suitability. Such elections are swayed by several considerations such as caste, regionalism and even occupation, etc. Choice of membership through election therefore becomes erratic at times even though it has the merit of being democratic. It therefore becomes necessary to correct the imbalance in choice through election with nominations so as to bring in men of worth and talent or experience and also to provide representation to people of any particular region etc. who have not been able to come through election.

Having accepted that nomination is necessary to correct or supplement the results of election, the crucial or vital question still remains as to the method of nomination to be adopted in each case. Perhaps the most natural and easy answer is that the Bishop should make nomination to the Diocesan Council and the various committees. Theoretically the above proposition may sound very correct; but in actual practice it has lent itself to well grounded criticism. Very often headmasters, catechists and people belonging to

the category of Diocesan employees are being nominated to memberships in the Diocesan Council, Executive Committee, Standing Committees and Managing Committees because they can be expected to toe the line, following and accepting the recommendations and actions of the administrative superiors and will not generally speak out against them. In a certain diocese, for instance, a retired non-gazetted official in his seventies (a brother of a Diocesan employee) was nominated to the Diocesan Council and subsequently elected to the Diocesan Executive in preference to a keen churchman prominent in the public life of a city. Unfortunately, in spite of their high ecclesiastical status, Bishops also are susceptible to several human foibles and frailties and therefore, though it is desirable that the practice of nomination be continued, it must be done so with some necessary safeguards.

If we turn to the Constitution of India, Article 80 of the constitution prescribes that the Council of State shall consist of Twelve Members to be nominated by the President in accordance with the provisions of Clause (3); and not more than Two Hundred and Thirty-Eight representatives of the States and of the Union Territories.

Clause (3) prescribes that the members to be nominated by the President shall consist of persons having special knowledge or practical experience in respect of such matters as the following, namely :—

Literature, Science, Art and Social Service.

It is also the practice for the Union Prime Minister to advise the President on these nominations.

Bearing in mind the above constitutional provision and usage as found in our State, it seems desirable to apply the following principles in making nominations to the Diocesan Bodies.

1. The number of people to be nominated should bear a very small proportion to the number of people elected to the respective Bodies.
2. Nomination should be restricted to people of particular categories like lay-men not in Diocesan employment and people having special knowledge or experience in the particular department of work.

* Mr. B. Ratnaswamy is an advocate.

3. Nominations may be made by the Bishop on the advice of a small Body of responsible clergymen and laymen elected by the Diocesan Council. I am aware that this recommendation is not without its pitfalls; I can even recall court cases that arose in the course of a dispute between a Bishop and his advisors; but still I feel that, in conditions of normalcy, the constitution of a small advisory body to aid the Bishop in making nominations would be a distinct improvement on the current practice of leaving them to the *ipso dixit* of one particular individual.

The Church of South India faces several problems. Unless one buries one's head in the sand, one would recog-

nise and deplore the fact that there is a fall in standards in several directions. In some of his recent articles, an eminent leader, Sri R. D. Paul, has referred to the ouster of independent lay-men from their rightful positions in the Church and the reduced percentage of independent lay people attending successive Synods in Kottayam and Coimbatore. The Laity has to be involved in a more fruitful manner in the life, work and witness of the Church. One hopes that at least in the practice of nominations, all concerned would make a serious, whole-hearted attempt to enlist for the Diocese and its Committees the involvement and co-operation of committed and talented members of the Church.

What Administration Means To Me

N. C. SARGANT, *Bishop in Mysore*

I have been asked, as a Bishop in C.S.I., to write a few words about administration. What do we mean by good administration? For a bishop it means seeing that the work for which he is responsible is carried out efficiently and that the people under his care are properly looked after.

Amendments to the Constitution and Bye-Laws have to be made which bring things up-to-date and make the work of the Standing Committees easier and simpler. New Committees must be constituted and Committees for which there is no longer any need, discontinued or amalgamated. Institutions also must be given new Constitutions which are relevant to the present situation and new structures in the Diocese. We should always avoid continuing to do things for which there is no valid reason for doing. This may be an important element in good administration.

Administration

What is the essence of good administration? Two words come to my mind, delegation and co-operation, which added together means team work. A bishop has, of course, his essential duties. Many of these cannot be delegated and by themselves can fill his days. But we are fortunate to have in C.S.I. a democratic set-up, so that matters relating to Finance, Property, Education and Medical work and other Social Services can be placed under the direct charge of properly qualified and duly elected laymen.

This is not to say that the Bishop has no interest or responsibility for such matters. Even though the day to day activities of the Church are not his immediate concern, he must be kept informed of events and plans through efficient administration. The responsibility to deal with things rests on the person in charge who may often act on the advice of the Bishop and in consultation with the appropriate committees.

Much of my time is given to touring when the most important items on my programme will be the confirmation services, retreats, dedications, private interviews with presbyters and individuals or meetings with pastorate committee.

But property, financial or institutional problems are bound to come before me and have to be considered. I do not deal directly with such matters but take note of the situation and there and then draft letters to the Treasurer, Property Manager, or the Convener of the appropriate Committee, who, in the light of my on-the-spot notes and their own experience, can then deal with the situation.

Finances

Here I have few responsibilities. Collection at confirmation services, at least the special offerings of the candidates, are given to me after the service, together with the

list of the persons confirmed; the presbyter keeps a duplicate copy of this for his records. I hand over the collection as soon as possible to the Treasurer who credits it to the Bishop's Ordination Fund.

Every month I submit to him the expenses of my travel supported by vouchers, and he reimburses me or pays directly any large bills for petrol or car repairs. My wife keeps an account of the mileage when the car is used for private purposes and makes a monthly payment to the Treasurer. The Treasurer also keeps my Discretionary Fund and disburses amounts on my advice or after consulting me.

When I visit parishes I do not give detailed attention to the accounts, but as we are now encouraging our village parishes as well as town churches to keep money in a Savings Bank and make an annual budget, I ask the following questions:

Does the treasurer pay in the collections regularly and separately?

For instance, are Sunday collections paid in on Monday?

Is a budget made each year?

The necessity and value of doing this may be explained. We have 3 main classes of parishes A, B, and C. 'B' class parishes pay two-thirds of their assessable income to the diocese. Therefore if such a parish wants to keep Rs. 50 each month for its local expenditure, it must somehow collect Rs. 150 a month or Rs. 1,800 a year. Similarly, if a 'C' class parish wants to keep Rs. 10 p.m., it must collect Rs. 40 p.m. A budget will help them to plan this.

Office Work

Good administration depends upon having good clerical help. Sufficient copies of every letter have to be made so that everyone who is concerned knows what is going on. An adequate filing and record system must be devised and the minutes of each Committee or Institution kept separately. Correspondence must always be kept up-to-date, so that each letter can be dealt with as and when it comes.

On tour I take a bag full of files relating to all parishes or institutions in the area which I may visit. This is useful in locking up matters which were noted down or decided on during a previous tour.

I am fortunate to have colleagues who not only have my full confidence but are efficient and hard working. Now that our Diocesan Office is well organized, they are also able to travel. The Treasurer, Property Manager, Diocesan Engineer and the Director of Rural Extension Service are all making good personal relationships with the parish committees etc., throughout the Diocese. This greatly helps the smooth running of the Diocese.

In Memorium—President Zakir Hussain*

We thank God for the life and witness of our late President Dr. Zakir Hussain. His life was rich and full. Born in 1897 in Hyderabad as the third son in the family of seven, he graduated from Aligarh and took his Ph.D. from the University of Berlin. Like a few of his contemporaries he was attracted by Mahatma Gandhi and from 1920 he was associated with Gandhiji in the Movement of Non-Co-operation with the Government.

His over-riding concern was service to the Nation in the field of education. Being dissatisfied with the English education, he wanted the training of the young Indians to be native to the soil and rooted in the Indian culture. With this aim in view, he persuaded Gandhiji to found the JAMIA MILIA in Delhi in 1920. A new method of living and learning together as a community and being trained for responsible citizenship in the country was introduced. He became its Vice-Chancellor at the age of 29 and remained as such for over two decades. He was also the President of Hindusthani Talimi Sangh when again the emphasis was to hold the practical and intellectual work together. His commitment to serve the young people led to his being elected to the Executive Committee of UNESCO and as Chairman of the India Committee of International Students' Service and World University Service. In recognition of his great services to the cause of culture and education he was awarded the Padma Vibhushan.

He was a great humanist and his interests ranged all the way from people, prose and poetry to rocks and roses. He was the epitome of unity, of integrated personality and

a symbol of the secular character to which our nation is committed.

In the New Testament lesson for this morning, the fourth Sunday after Easter, we heard from the first book of John, in the first chapter, the second verse, that, 'Our theme is the word of life. This life was made visible'. In another translation, it reads, 'When this life became visible we saw it'. In this letter written during the first century of the Christian era the author witnesses to the reality of God as seen in Jesus of Nazareth. The love and concern of God for all the people, and His very character were seen by the people in Jesus. Later, in the same letter the writer proclaims what they had seen and heard so that the readers may 'have fellowship' along with them with God.

All through history God has raised many men and women who had been signs and symbols of God's love and concern. At times the people, because of their selfishness or preoccupation with seeking after power and pleasure have been blind to the glory of God revealed through human beings. We pray God that He grant us the power to discern, to see, hear and proclaim God's love. We are fortunate in having had in the history of our nation a man of the stature of Zakir Hussain. We give Glory to God for the glimpse we had through the life of our late President, of the potentialities of man in the Service of God. Having seen and heard, we dedicate ourselves anew to work for the unity of mankind and to serve God in this world by LIVING for others.

AMEN

* Sermon preached at St. Mark's Cathedral and broadcast from there on 4th May 1969.

Budgeting in a Christian Home

By ANNIE OOMMEN,* Coimbatore

The family—the nucleus of society—in which the homemaker is the central leading figure fulfils various functions such as economic, religious, social and cultural. The Holy Bible (Proverbs 3: 1-28) proclaims that the homemaker is the torch-bearer in the family. She is the light of the home taking care of the needs of the individual family members. Maximum satisfaction can be achieved in the family life by properly planning the resources. Among the resources in the family, income is the most vital one. Adequacy of income and its proper use assume a significant role in the welfare of the family.

Family income can be obtained in the form of wages, salaries, dividends, interests, annuities, net rent, gift, pensions, the services rendered by the homemaker and other family members, items such as food produced in the garden, or fuel furnished from the home farm, services rendered from the use of durable goods owned by the family such as house, equipment and automobile.

Proper use of income necessitates planning beforehand—how the available money should be spent or distributed to meet the items of family expenditure in order to bring maximum satisfaction. Planning is required to co-ordinate spending on a number of items. For sound planning it is essential that the family outline all the specific items of income and expenditure in order to work out an integrated spending plan. According to Bigelow (1953) a family

budget is a spending plan. It is a tentative estimate of the income and expenditure of a family for a realistic list of items. A budget helps planned spending during a set period based on the funds available for spending. It is a plan based on the previous expenses, present needs and future expectations. It helps the family to achieve maximum satisfaction with its limited income.

The budget of a family signifies the available income of the family and the way in which that income is used. The expenditure pattern of the family consists of all items on which the income of the family is spent, such as food, clothing and shelter. The amount spent on each item and the quality of goods obtained with the amount spent characterise the income-expenditure pattern of a family.

The budget of a family is decided by a variety of factors such as the general price level, the family composition, the place of residence, the taste of family members and the total family income available.

In planning the budget the expenditures are placed under different headings. They are convenient means of grouping the different items to be included in the budget. They help to make sure that all the items are attended to. A long list of budget headings that will help families to plan their budget are food, clothing, housing, household operation, transportation, personal expenditure, education, recreation, savings and expenditure on other items.

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A Christian homemaker, like others, has to take special care to see that she has allotted money properly for the various items of family expenditure. As proclaimed in the Old Testament and New Testament of the Bible (Malachi 3 : 8) the family has to allot 1/10th of their income for religious purposes.

'The child is the father of the Man' and if his childhood is well spent and well regulated and well organised, the better will he be to take up responsibilities of a full-grown citizen. Jesus Christ also has emphasised that the children should be trained in the proper way by giving them proper education. This necessitates the home-maker allotting a certain amount of money in her family budget for such training.

Clothing is an indispensable item for which money has to be allotted. But as Saint Paul said the expenditure on clothing should be moderate in the case of a Christian family. So also with regard to ornaments. Besides these a certain amount of money should be kept apart for investment purposes in order to get the maximum return out of it. In the New Testament (St. Mathew, Ch. 25 : 15-27) Jesus Christ also reveals the need for keeping a part of the money for proper investment. Thus it is the duty of the homemaker in a Christian family to carefully allot the money for different items according to their importance.

The procedure for budget making is :

1. Estimating the probable minimum income for a year not forgetting rents, allowances, interest and similar receipts.
2. Listing the items which must be provided for from the income.
3. Grouping these items under six headings—food, clothing, shelter, operating expenses, development and saving.
4. Estimating the cost of maintaining the standard of living indicated by the items listed. Writing the estimate beside the items and adding the totals in each section or group of items.
5. Comparing the total estimated expenses with the total expected income, and
6. Consulting the plan before spending.

The budgets have been formed for three income groups, namely low, middle and high—bearing in mind the above-mentioned procedures, assuming that their family composition is five living in an urban area in their own houses.

The Budget for the Low Income Family

Total Income—Rs. 200

Items of expenditure	Amount allotted	
	Rs.	P.
1. Food	..	100 00
2. Clothing	..	20 00
3. Shelter	..	5 00
4. Education	..	40 00
5. Transportations	..	10 00
6. Religion	..	5 00
7. Medicine	..	3 00
8. Festivals	..	5 00
9. Recreations	..	5 00
10. Saving	..	7 00

The Budget for the Middle Income Group Family

Total Income—Rs. 500

Items of Expenditure	Amount allotted	
	Rs.	P.
1. Food	..	150 00
2. Clothing	..	60 00
3. Shelter	..	20 00
4. Education	..	100 00
5. Transportation and taxes	..	50 00
6. Religion	..	10 00
7. Medicine	..	10 00
8. Festivals	..	15 00
9. Recreations	..	25 00
10. Saving	..	60 00

Budget for the High Income Group Family

Items of Expenditure	Amount allotted	
	Rs.	P.
1. Food	..	250 00
2. Clothing	..	80 00
3. Shelter	..	30 00
4. Education	..	170 00
5. Transportation and taxes	..	80 00
6. Religion	..	20 00
7. Medicine	..	15 00
8. Festivals	..	25 00
9. Recreations	..	40 00
10. Miscellaneous	..	90 00
11. Saving	..	200 00

Thus the budget that is planned with all considerations for the individual family situations and which is flexible to suit the changing needs of the family can help to promote efficiency in spending. If faithfully kept and lived up to, the budget becomes a faithful ally of the persons to whom it relates. The family budget is an essential aid to orderly house-keeping and to foster ideas of thrift and economy.

The admirable feature of the above-given budgets is that each one of them has saving as regular items irrespective of the size of the income. This may be due to economy of expenditure resulting from the wise choice-making of the homemaker.

Bevan states 'If you are ready to learn how to live more wisely, spend more intelligently, save more carefully, and give more generously adopt a budget'. To put it in a nut shell it teaches efficient spending to the individual family and Nation. Therefore budgeting must be an indispensable one in a Christian family to create a happy and peaceful family life.

Christian Insights for bringing up Children

VIMALA MANUEL, *Madras*

God's Gift

Even in our day when children are planned and spaced and welcomed only at the will and pleasure of parents, the Christian holds on to his belief that children are God's gifts.

A gift though long expected, brings with it all the thrill and joy and pleasure of new discoveries. So it is with the arrival of the child. During every stage of the child's development, the Christian parent is faced with a sense of wonder and joy that such a precious thing as a human child, with all the possibilities for growth and development and usefulness should be entrusted to his charge. This attitude on the part of parents makes the child feel that he is wanted, accepted and loved. He grows up without having to face many of the problems which a sense of insecurity gives rise to.

Knowing that the child is a gift makes it difficult for the Christian to claim undisputed loyalty from him as is expected in certain cultures. He enjoys the child, brings him up responsibly, but leaves the door open for the child to find his place in life.

Not little angels

Children like adults share the common humanity which in Biblical language is under sin. That is to say, that the tendencies they inherit from their parents, under the influence of environmental factors and direction of undisciplined will, will lead them away from God, and fail to give them the satisfaction that they have made the best possible use of their lives. To avoid such a fate, the Christian introduces the child to the resources available in Christ, which strengthens his will, unifies his personality and offers him a hope and a purpose to live by.

The methods used by different groups of Christians to achieve this end are different. The Roman Church makes use of Sacraments, the Evangelicals God's word and the Orthodox depend upon Liturgy to reveal Christ. But all accept this fact that man's efforts can help, but cannot reveal Christ; only God's spirit can. So a direct assault is never made upon the personality of the child. He is disciplined, corrected, educated and influenced—but always with respect: And he is reminded that, sinner though he be, he is a child of God who has been redeemed by Christ. This approach offers unlimited scope for the child to feel assured, which is very necessary for his development.

Each Child is unique

Christian faith demands that each individual be recognised as the one for whom Christ died. This fact is accepted even in the case of a child. Though young; he has a will of his own which he tries to express in his own unique way. This may easily be destroyed by

pressures which organised systems of thought, education, society and religion may exert upon the child. And knowledge of behaviour patterns which modern sciences like psychology, sociology and group dynamics reveal may be used to make the child's will conform itself to the kind of life which particular systems of thought dictate.

The Christian guards his child against these dangers. He allows him to unfold himself, to express, to discover for himself his true identity and mission in life.

Builders together

The Christian is governed by a sense that history is moving towards an end, which is to sum up all things in Christ. He is remaking men and society towards this end, and each new generation is given a chance to participate in this work of renewal. So the Christian will not attempt to make his child confirm himself to set patterns of society. And he will not be surprised when provoked by a living faith, the young question the values the adult world has created for itself. But together, the child and parent, young and old will work towards the building up of a society where the values of God's Kingdom are cherished.

Fellowship of the Church

A child does not grow up in a vacuum. He needs the fellowship of people who are governed by the same faith, with whom as he worships God, studies His word, and involves himself in serving the needs of fellow human beings, that he grows up towards full maturity in Christ. The relationship that exists in the community of the faithful, between children and adults, is in itself redemptive. It is not always that the child needs guidance from adults, but there are occasions when adults must turn to the child to lead them, as was pointed out by our Lord when he placed a little child in the midst of his disciples. For they are nearer to God's Kingdom than adults.

Out into the World

The Christian is not afraid of exposing the child to the influences of the world around him. Confining the child to only Christian influences fails to offer him the kind of challenge which is so necessary for the development of his faith. And he is also left culturally deprived. To identify, to pick up, and if necessary to transform and make his own, elements from the culture to which he belongs, is a very necessary exercise for any growing child.

And so, equipped with a living faith the Christian sends his child boldly out into the world, to fight his battles and receive the scars. But as he faces the problems and challenges of life in society, and works out solutions, he experiences God's recreating power upholding him. This is to be in the world and yet not be of it.

Inter-Marriage and Integration

(Contributed)

According to U.P.I. Dr. Shantikumar K. Gandhi, great-grandson of Mahatma Gandhi, was married to Miss Susan La Force of Struthers, Ohio, on 3-5-69. They were united in a double ceremony, first in the local Methodist Church, followed by a Hindu ceremony conducted by a Brahmin from the Indian Consulate in New York.

It is difficult to know to what faith the couple owe allegiance. It cannot be to both Christian and Hindu; it has to be to only one or none. There is however no doubt that they love each other and are pledged to be mutually faithful.

Marriage is only a social event which entails divine blessings. It is not a religious rite enforced by Churches, temples or mosques for sanctity, however desirable.

Divine grace is not the monopoly of any creed or community. It is universal and all-pervading. 'God is Love; and whoever lives in love, lives in God; and God lives in him' (I John 4: 16). If God dwells in those who are filled with love, they are undoubtedly linked and united in life. Divine grace will not be withheld because of caste, colour or creed. 'God treats all people alike. Whoever fears Him and does what is right is acceptable to Him, no matter what race he belongs to' (Acts 10: 35).

As Christians we applaud inter-caste marriages among Hindus. When the high caste and low caste are united in matrimony, the Government and social workers uphold such unions. Inter-caste and mixed marriages promote our hopes and efforts in national integration. We commend it to others, but frown upon it within our own community. We blame couples united by Registrars, but do not deplore our folly in driving them to it. The Roman Catholic Church is more sensible and practical in welcoming mixed marriages to swell its ranks with christened infants. We have not yet perceived the wisdom of that expedience in the spirit of St. Paul's verdict that 'the unbelieving husband is made acceptable to God by being united to his Christian wife, and the unbelieving wife is made acceptable to God by being united to a Christian husband. If this were not so, their children would be like pagan children; but as it is, they are acceptable to God' (I Cor. 7: 14).

Jesus attended a non-Christian marriage at Cana to bless the couple. This story is repeated in every wedding sermon. And yet, we repel an unbeliever taking a step towards Christ and His followers. Because the step is not through the portals of a Church. We would rather see both man and wife drift away from Church and religion, and beget a godless family, than let the believing partner be a blessing to the unbelieving one. Time may heal the breach.

On what authority do we rebel against mixed marriages? None, but the ancient voice of the Reformed Church. Not of Christ, not of God, not of Jehovah who had blessed the union of Adam and Eve, Abraham and Sarah, Abraham and Hagar, Isaac and Rebecca, Jacob and Rachel, Jacob and Leah, and a host of others down the ages. Whom God hath joined together let no Church-rule keep asunder.

What the Protestant Church actually demands is that both parties to a wedlock should be *Christians*; and what it can really ensure is only *Church membership*. How can anyone know truly that one is a Christian? Righteousness is not the monopoly of Church members; it is found outside the fold too. Conversely, evil also abounds within and outside the fold. This is evident from the lack of love, understanding and unity all around us within our frigid fellowship.

Non-Christian friends gladly sit through a Christian marriage service in Church to bless the couple. Do we as readily respond and take Christ to their days of rejoicing? Worse still, don't we withdraw into our Christian armour when a mixed marriage is in question? Christ can never be convincingly presented to the world by preaching, arguing or censuring. Our religion is Love. The Kingdom of Love can be promoted only by loving action, not by words.

'Let our light shine before men.' Let our practice speak louder than our ancient traditions.

Avadi,

C. D. AIRAN

United Theological College, Bangalore

The Valedictory Service of the United Theological College, Bangalore, for the academic year 1968-69 was held on Sunday, April 13, 1969. Mr. M. M. Thomas, the Director of the C.I.S.R.S. and Chairman of the Central Committee of the World Council of Churches was the Valedictory Preacher.

Mr. Thomas preached about 'The Core of the Gospel of which we are called to be ministers'. He emphasised the world's need of the gospel of Jesus Christ for its self-realisation and the importance of the Church's solidarity with the world for the understanding and realisation of salvation. He also warned the young graduates of the dangers of the betrayal of their calling to be ministers of the gospel. He specially mentioned two, namely the danger of settling down to be priests of a static traditional order of things to which Christian congregations and organisations are accustomed and the danger of converting the Gospel of redemption of all things, with its message of renewal of

man in his totality of relations into a cult of pure spirituality or pietism. As a protection against these dangers Mr. Thomas suggested that the minister of the Gospel of Jesus Christ should stand firmly on the prophetic tradition.

Thirty-six students received their diplomas and certificates. Four men received the post-graduate Diploma in Theology, fifteen the diploma in Theology, two the certificate for Laymen's course and nine the Y.M.C.A. certificate. Dr. Chandran D. S. Devanesen, the President of the College Council, gave away the certificates for the theological students and Mr. S. A. Selladurai the Y.M.C.A. certificates. Of the leaving students seventeen men are going into the pastoral ministry in different parts of India, Ceylon and Europe. Four overseas students continue their advanced studies in England, Germany, Denmark and Finland respectively. One lady student is going to be in charge of women's work under the Garo Baptist Church in Assam. The two laymen are returning to continue as teachers in

High Schools. One candidate expects to do Relief work among refugees in Saigon. One of the Post-graduate students is returning to continue his ministry at the Tadagom Ashram. Of the Y.M.C.A. secretaries one is returning to continue his B.R.E. Studies. One is returning for Y.M.C.A. work in Tanzania and the other *seven* will be serving the Y.M.C.A. in different parts of India.

The Rev. D. K. Wilson of Ceylon, a distinguished alumnus of the College and a member of the Council, led the Dedicatory Prayer for the leaving students. The Most Rev. Lakdasa de Mel, the Metropolitan of the Church of India, Pakistan and Ceylon who is the present Master of Serampore College also participated in the service. He joined with the faculty and members of the Council in bidding the leaving students godspeed and pronounced the Benediction.

The annual meeting of the College Council was held in the Charles Ranson Hall on Saturday 12th April, 1969, under the Chairmanship of the President Dr. C.D.S. Devaneshen. Some important decisions were taken :

1. Revision of the academic year for ministerial candidates. From next year onwards the graduate students coming for the B.D. course will apply in April, take the entrance examination in July, come for an intensive orientation course from September to December and start the regular course in January. The final course examinations will be in December of the third year. Following that the candidates will have a period of intensive practical work. The comprehensive examinations and the Valedictory Service will be in April as at present. Non-graduate candidates coming after passing at least the P.U.C. will do the B.D. course in five years. They will take the entrance examinations in April and join in June. They will join the graduate students with intensive orientation course in September of the second year.

2. The Council also adopted a memorandum from the faculty about the minimum staff required if the College is to fulfil satisfactorily its present theological training programmes such as the ministerial training, lay training and post-graduate training at the Master's level. According to this memorandum the college should have a total of 25 full-time teachers (5 junior lecturers, 10 lecturers and 10 professors). At present we have only 16 full-time teachers including those from overseas. The College, therefore, has the problem of recruiting a number of competent Indian members of staff within the next few years and to find the financial resources for their support.

3. Bearing in mind the minimum requirements of staffing, the necessity of increasing accommodation for the staff and married students and the need to improve the Library facilities for advanced study and research the council adopted another revised statement of the present financial needs of the college. Within the next five years the college has to find about Rs. 10 lakhs for buildings and other

capital expenses. Rs. 22 lakhs for endowment and increase the current budget by about Rs. 1½ lakhs. The council affirmed that a considerable portion of this should be raised in India and decided that we should raise Rs. 4 lakhs for capital expenses and Rs. 5 lakhs for endowment from India within the next five years and only for the balance we should appeal to Churches overseas.

4. Another important decision of the Council was to authorise the faculty to explore possibilities of closer co-operation with Bangalore University. The National Consultation on Theological Education which met in Bangalore in April-May, 1968, had recommended that a few outstanding Theological Colleges should be encouraged to undertake advanced studies in the fields of religion and society in co-operation with secular Universities. They had also suggested the possibility of co-operation with universities for developing the study of religion as a subject for B.A., M.A., etc. It is with reference to these recommendations that the college will be seeking some suitable relationship with Bangalore University.

5. The Council has decided to observe the academic year 1970-71 as the *Diamond Jubilee Year* of the college. The celebration will commence with the holding of the convocation of Serampore University at the College on 31st January, 1970 and conclude with a special thanksgiving service at the time of the annual meeting of the College Council in April 1971. Between these two there will be several other events including a special Extension Course, Refresher Course, an Exhibition on the History of the College on the occasion of the College Day, a special souvenir with messages from old students as well as outstanding leaders in Church and Society, and the raising of a Diamond Jubilee Scholarship Endowment Fund.

For the academic year 1969-70 the college is expecting several new members on the teaching staff. A former student of the College, the Rev. J. G. F. Collison, will join as a lecturer in New Testament. The C. M. S. has agreed to transfer one of their missionaries the Rev. D. A. T. Thomas, at present on the staff of the United Theological College, Poona, to the staff of this college. The United Church of Canada has secured the services of a senior scholar, the Rev. Dr. W. F. Clarke, to strengthen the Christian Education Programme in the College. Another addition will be that of the Rev. H. P. Mabry who is coming under the sponsorship of the Board of World Mission of the Methodist Church in U.S.A. Mrs. Mabry is a Pediatrician and has been invited to be on the staff of the C.S.I. Hospital in Bangalore. In addition to these the College is also expecting two visiting professors. The first is Dr. Kenneth Cragg, the well-known Christian Scholar on Islamic studies. He is coming for a six-week period from 1st July. The other is Dr. H. E. Scotts, Professor of Social Ethics at the Boston School of Theology. He and Mrs. Scotts are planning to spend their sabbatical year in this college.

news from —

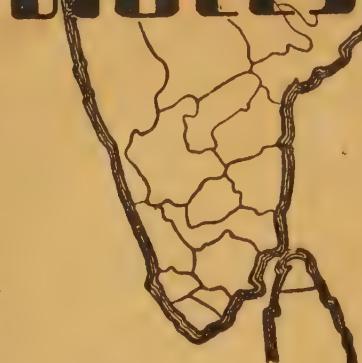
MADURAI-RAMNAD

The Women's Fellowship Leadership Training—7 to 9-3-'69

The Women's Fellowship Leadership Training was conducted from the 7th to 9th March 1969 in the Banninga Memorial Centre, Pasumalai, under the able guidance of Sister Grace Aaron, the General Secretary of the C.S.I. Women's Fellowship. 36 delegates from the different parts of the Diocese attended the course. The opening devotion was conducted by Bishop Devadoss. He gave an inspiring message on the Text 'Let your lamps be burning' (St. Luke 12:35).

Sister Grace V. Aaron spoke to the women on our Lord's training of the disciples in sharing his concern for the people in the feeding of the 5,000 people. He trained them to be courageous in spite of danger. The Lord is still training men and women through the work of the Holy Spirit.

THE DIOSSES



The women had group discussions and Role Play. They had talks on the aims of the Women's Fellowship and its organisation. These are needed for the unity of the Church in service and witness.

The workshop began on March 8th afternoon. It was a wonderful sight to see the women grouped according to their local Councils drawing the Women's

Fellowship charts and posters using colours. Women who had never touched a brush in their lives, straightway wrote Tamil words with a brush on cardboard.

On Sunday morning the delegates attended the Divine Service in the local Church. After the Service Dr. Mis. R. Devadoss gave a talk on Nutrition Education which was very useful to the members. There was a session on the 'Follow-up work of the Women's Fellowship Training Programme'.

The Training programme came to a close with the Covenant Service followed by Communion led by Bishop Devadoss. It was a solemn time of dedication for the women when they dedicated themselves anew to God for His service and witness. The delegates felt that it was a great blessing for them to have spent those two days at the feet of our Master and to have gained new experience.

SELVABAI DAVID.

Community Service Centre, Madras

Social work is a priority in the new India. There are many calls for professionally trained social workers for appointments in factories, labour unions, social welfare departments, courts and jails, hospitals, churches and other voluntary organisations. Social workers are needed, for example, as labour welfare officers, staff in residential homes, workers among the handicapped, research investigators and community development workers.

Social work is an expression of the caring ministry of the Church, and the Community Service Centre is being established in Madras to provide extra training, free of cost, for post-graduate social work students, alongside their professional training. This theological study, under the expert guidance of staff of Gurukul Lutheran Theological College will enable them to approach, with Christian insight, the many social, human and ethical problems which a social worker meets. In this way the Church will be making a positive contribution to the development of better conditions in today's India.

If you are a young Christian graduate, man or woman, concerned to serve your neighbour in ways like this, you can apply to the Madras School of Social Work for admission to the 2-year government-recognised Diploma Course in Social Service Administration, for which the fees are Rs. 450. p.a. At the same time you should apply to the Community Service Centre for admission to the hostel, only 1½ km. away, which will provide board, lodging and extra-curricular theology tuition for Rs. 1,200. p.a.

For this, the CSI Synod has given some generous scholarships. It would be wise to consult your College principal, Bishop or other Church leader about the possibility of being sponsored for this course.

For further details write to:

- (1) The Director,
Madras School of Social Work,
Egmore,
Madras-8.
- (2) Dr. M. Abel,
Madras Christian College,
Tambaram,
Madras-59
- or
- (3) Miss D. Leith,
Community Service Centre,
Balfour Road,
Madras-10

Residence in the Community Service Centre will also be open to post-graduate social work students in other Madras colleges.

This is an opportunity, unique in India, provided by Lutheran-CSI combined action, for graduates to equip themselves with modern theological tools and social work techniques.

FRIENDS

Ecumenical Theological College for England Next Year

London, (EPS)—The Victorian-style Handsworth Methodist Theological College and the modern comprehensive Anglican Queen's College in Birmingham are to merge next year, according to a report from the Methodist Ministerial Training Committee published this week.

The new college for men and women will be on the Queen's site near Birmingham university. It will be the first ecumenical college in England. Other Churches, including the Roman Catholic Church, will be invited to send students.

EPS.

Day of Fasting Suggested to World's Methodists

Lake Junaluska, North Carolina, (EPS)—The World Methodist Council has called on Methodist Churches around the world to make Aldersgate Sunday (May 25) a day of fasting in remembrance of world's poor and hungry. Noting that more than a billion human beings today know the pangs of hunger, the council said it had no authority to call for an offering, but suggested that any offering received be sent to the United Methodist Church's Committee on Overseas Relief in New York.

EPS.

Asian Office is First Step in WSCF Regional Experiment

Geneva, (EPS)—The first of a number of regional headquarters being opened by the World Student Christian Federation is in Asia, located in Tokyo because of the city's strategic importance in Asian politics.

Manning the Tokyo office are Moonkyu Kang, Kentaro Shiozaki and David Swain, with the possibility of a fourth staff member to come.

In addition to running a communications network within the region and between Asia and other regions, the office will implement the Latin America/Asia project. The growing gap between these two continents will be studied in depth. Within this framework, the regional team will attempt to learn whether on questions of revolution and development, there are basic differences, or merely a difference in emphasis and approach.

JUNE 1969]

Other projects will be the Asia Leadership Training Centre and the Asia University Study Project.

The WSCF views the opening of its Asian office as part of a structural experiment in which those making policy decisions for Asia are based on the spot, in order to have a better grasp of the political and cultural realities. At the same time they will maintain close contacts with the world headquarters in Geneva.

EPS.

New Social Service Emphases Must Be Brought to Church's Attention

Glion, Switzerland, (EPS)—The continuance of a diakonia secretariat within the World Council of Churches and the establishment of a working committee were among recommendations made by a consultation on diakonia held here May 2-5. These suggestions will go to the Central Committee in August.

Interpreting the word diakonia as 'showing forth the love of Christ in the service of men', the 35 representatives of Church boards and organizations present said the World Council could be helpful in developing a common concept of the diaconal dimension of ministry.

'The Uppsala Assembly showed at many points the Churches' concern for diakonia', said the participants, 'and the programme of study and action issuing from the Assembly on such questions as Man, development, education and race, would seem to imply a strong diaconal emphasis' within the WCC.

Among the tasks of the diakonia desk are promoting dialogue between the churches on their diaconal tasks and opportunities, helping the Churches develop forms of service most appropriate to their particular situations, setting priorities, and areas not converted by WCC departments and other ecumenical agencies, and making contacts with the laity professionally engaged in social service.

EPS.

1970 Week of Prayer Theme Set

Berlin-Spandau,—in keeping with the present emphasis on Christian responsi-

bility for the world, the theme for the 1970 Week of Prayer for Christian Unity will be 'We are workers with God' (I Cor. 6:1).

A group of 15 persons representing the Vatican Secretariat for the Promotion of Christian Unity and the WCC Faith and Order Secretariat agreed on this theme at a recent meeting in the Johannes-Stift here.

EPS.

Black Ecumenical Power

A pressure bloc has been formed in the Christian Churches of the United States. It is bold, resolute, and black. It asks no favours. But it demands position and influence, a share of ecclesiastical power and an end to hypocrisy within the Church.

'We aren't begging any more', says the Rev. A. Cecil Williams, a San Francisco minister to hippies and homosexuals who is active in Black Methodists for Church Renewal. 'Black men are organising for the power to determine their own future in the Church', he said.

In religious quarters the new drive has fostered black consciousness and self-esteem. It demands a stronger black voice throughout the Churches and representation at decision-making levels. It honours black history and culture. It suggests the need to 'brown Jesus Christ up a bit'. It cherishes African-oriented modes of worship. It chants, 'Black is beautiful'.

'The mission imperative of the Black Church must be the total spiritual development of black people', said its Chairman McKinley Young. 'This necessitates the development of economic solidarity, political soundness and community awareness.'

'The black clergyman must assume the militant... posture of the black prophet-priest taking upon himself the yoke of the suffering servant as he leads his people into Community', said Mr. Young, defining the militant as one who recognizes and is prepared to combat a perilous situation.

EPS.

Lutherans in South Africa Affirm Christian Council Statement

Geneva, (EPS)—Christian involvement in the problems of society in

(Continued on cover p. 3)

THE IMPACT AND THE CHALLENGE

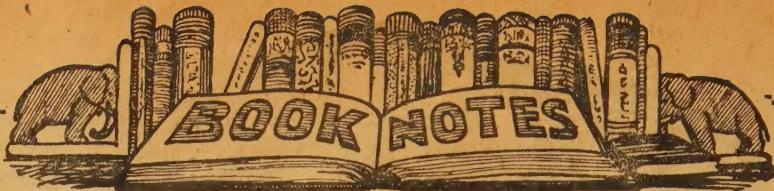
By T. K. THOMAS

(Serve India Series No. 1. Published jointly by the C.L.S., I.S.P.C.K. and the Lucknow Publishing House for the Ecumenical Christian Centre, Bangalore. Rs. 2.)

This little book of about ninety pages, published in this Gandhi Centenary Year is of much topical as well as reminisciental interest. The avowed purpose of the author in writing the book is to focus the attention of Christians individually and the Christian Church collectively on the exemplary life of Mahatma Gandhi which he convincingly shows was a great challenge that unfortunately has gone unheeded all these years except in some small ways. The book is in two parts, the first part outlining the various ways in which Gandhiji made his impact on the Christian Church and the second dealing with the challenge. The author writes in a lucid and forceful style and has also taken the trouble to support his points with quotations from numerous sources.

Gandhiji's influence on the country was extraordinary and it is not surprising that the Christian Church too felt his impact. His greatest influence, the author rightly points out, was in the area of personal life, particularly in showing that the Sermon on the Mount is quite impracticable when the Church herself had coolly shelved it as impracticable. Gandhiji himself found the Church disappointing as he found little in common between the Christ the Christians professed to follow and the life they lived. His criticisms of Christians and the Church have proved to be a good corrective in many ways, but no true Christian can agree with Gandhiji's view about conversion, as the proclamation of the gospel that Christ is Lord is an imperative that he cannot help carrying out through word and deed.

Gandhiji's challenge to Christians and the Christian Church lies in the curious paradox that though he was a staunch Hindu many considered him the greatest *Christian* in India. The author shows that Gandhiji's life is a challenge to the Christian 'for a re-appropriation of the two laws : Love your God; Love your neighbour', and this would cover all aspects of life. Gandhiji did this by his own example, as a lawyer, as a politician, as a social reformer and as a great moral leader.



Emphasis has been rightly laid upon the last phase of his life which was a supreme revelation of love by which he tried to conquer malice and hatred engendered by communal frenzy on an unparalleled scale and thereward for it all was martyrdom as has happened to many good men in the past.

However good and great Gandhiji may have been, to the Christian the greatest impact on the church and the greatest challenge to it are, as ever, those of Jesus Christ himself the living Lord. That this is not touched in the book is perhaps a defect in it. The significance of Gandhiji's life and work lies only in the fact that though a non-Christian he stole several marches over the Christian Church by following in his actions Christian principles which the Church had conveniently chosen to disregard. The writer of this review in a conversation he recently had with a high ecclesiastical dignitary of the Church was shocked to hear him say that he was primarily concerned with the administration of the rules and regulations of the Church and not about being Christlike in his actions ! With this kind of leadership, it is not surprising that the Indian Church is so poor a witness to the Lord Jesus Christ in this land. The author of the book Mr. T. K. Thomas has done well to remind the Christians of this country that the real challenge to them as individuals and as a Church is to proclaim Christ by being Christlike 'as the rose proclaims itself by its perfume.'

G. J. DEVADASAN.

CONTEMPORARY RELIGIOUS THINKERS (Ed.)

By JOHN MACQUARIE,

S. C. M. Press, 25 Shillings.

This volume of 285 pages contains readings in the religious thought of the present century drawn from the works of about thirty philosophers and theologians. The editor has provided introduction to each of the three parts of the book. The first part contains selections from writers who reflect the many varieties of the Idealist tradition like Edward Caird, F. H. Bradley, J. Royce, John McTaggart and others. The second part represents the schools of Naturalism, Realism and Empiricism, and contains readings from the works

of men as different in outlook as Sigmund Freud, Carl Jung, Henri Bergson, Bertrand Russell and A. N. Whitehead.

The final section which gives the writings of Pragmatists, Personalists, and Existentialists and a fairly long extracts from William James' 'The will to believe', Martin Buber's 'I and Thou' and Rudolf Otto's 'The idea of the Holy' makes it a valuable portion of the book.

It is obvious that the editor has spread his net too wide and large. It should be noted that the excerpts reflect different view points not always favourable to religious belief in general and Christian belief in particular. The first selection is from Edward Caird's Gifford lectures on 'The evolution of Religion'. Caird here presents a purely Hegelian interpretation of religion and contends that reason and religion are not rivals but different ways in which man relates himself to reality. In the initial phases of religious consciousness man looks outward upon nature and sees God immanent in the world. Later he turns inward and sees God as the transcendent reality who manifests Himself as the moral law. The opposition between these two stages in the growth of religious consciousness is overcome in the universal religion typified by Christianity. Thus the thesis which moves on to its antithesis is consummated in the higher synthesis of the Christian religion.

Next we are given a chapter length extract from McTaggart's 'Some dogmas of religion'. Here the author considers the three great problems of God, freedom and immortality, and rules out the existence of the first two as improbable. But argues for the immortality of the soul. McTaggart's outlook is no doubt atheistic but not irreligious. Coming to the second part of the book we find a two-page extract from Frazer's 'Golden Bough' and a lengthy one from Sigmund Freud's 'New Introductory lectures on Psychoanalysis'. Bergson is represented by a selection from his 'Two sources of morality and religion' while Bertrand Russell by an essay on 'Mysticism and logic'. A large part of this essay is devoted to a criticism of Bergson's views on reason and intuition and to showing that it is to empirical science that we should look for reliable knowledge. By intuition Bergson does not mean the rare mystical faculty which is so highly developed among the great religious geniuses. On the contrary it has nothing mystical or mysterious about it. It is a power

of knowledge which exists in every thing that lives, for it is a simple consciousness of life,—the consciousness of the unity of experience. It is by the faculty of intuition we appreciate the beauty of a symphony or the meaning of a poem. Intuition is akin to instinct which is so highly developed among the higher insects. In man instinct does not develop but gives way to intelligence as though the two modes were incompatible. Instinct like intuition is sympathy. It is the feeling of the intimate bond that binds the individual to reality. Intelligence on the otherhand is essentially external causing us to regard reality as some thing other than our life, as some thing hostile that we may overcome. If the end of the knowledge is the contemplation of eternal truth, it is intuition alone that would serve that end. Bertrand Russell's essay which follows is a trenchant criticism of Bergson's position. Russell argues that intellect

is a purely practical faculty and that the so-called intuition also is developed under the stress of practical utility. These two have been developed because they are useful; and speaking broadly, they are useful when they give truth and become harmful when they give falsehood. Further, intuition does not possess an infallibility which Bergson claims for it. He concludes that empirical science gives us more reliable knowledge than either intuition or instinct.

In the final section of the book William James' famous essay 'The will to believe' has pride of place. It is a repudiation of Agnosticism in the sense in which it was understood by Huxley and Clifford. Not only do scientific laws themselves represent a faith that goes beyond the empirical evidence, but science tends to ignore the existence in man of other needs and instincts that have a claim to satisfaction. This does

not mean that we have a right to believe anything that we like. But when belief attaches to momentous issues where decisive evidence is lacking, there is nothing to hinder us poor acting as though such beliefs are true. We may therefore be justified in committing ourselves to a religious faith even if the evidence for it is inconclusive, provided that this faith brings forth worthwhile fruits in individual and social life. The extract from Berdyaev's 'The beginning and the End' represents the attitude of an existential thinker with a deeply spiritual and religious background. The readings from Martin Buber and Rudolf Otto embody seminal ideas which have profoundly affected subsequent theological thought.

Although this book has garnered the philosophical wisdom of the present century it is not every man's cup of tea !

Bangalore 6.

E. SAMBAYYA.

Trends—(Continued from page 15)

Southern Africa is the 'most serious issue' facing Lutheran bodies there, the Associate General Secretary of the Lutheran World Federation declared here.

'Some are urging that the Church limit itself to "preaching the gospel", Man said, "While others—certainly the majority—are saying that the gospel implies involvement in the affairs of the world, and therefore also in affairs affecting the lives of people".

EPS.

Churches' Witness in Industry Held Crucial in Hong Kong Report

Hong Kong, (EPS)—Industry is the lifeblood of Hong Kong. It is, therefore, the point at which Christian faith must be seen to have meaning. If the Church loses out in industry, it will lose its effectiveness in Hong Kong.

This was the substance of a report presented to more than 100 persons from government, industry and the church who attended the first annual meeting of the Hong Kong Christian industrial Committee.

EPS.

EPS.

Arizona Protestants, Catholics Form Ecumenical Council

Phoenix, Arizona, (EPS)—Eight Protestant denominations which formerly composed the Arizona Council of Churches and the Roman Catholic Diocese of Tucson have joined to establish the Arizona Ecumenical Council.

The Churches will work through the Council in such ministries as a skill Training Opportunity programme,

State Council for Texas

Last month the president of the National Council of Churches, Dr. Arthur S. Flemming, and the Chairman of the ecumenical affairs committee of the National Conference of Catholic Bishops, Archbishop John J. Carberry, participated in services held in Austin, Texas inaugurating the new Texas Conference of Churches, composed of 13 Protestant groups, 10 Catholic dioceses and one Greek Orthodox group.

EPS.

NOTICES

CHRIST CHURCH PARSONAGE MUNNAR, KERALA

This bungalow, fully equipped and maintained in good order by a Management Committee on behalf of the C.S.I. Bishop for the Diocese of North Kerala, is available at very nominal rates as a holiday bungalow for Missionaries and other Church workers. It is also available to other approved persons at reasonable rates.

Accommodation—2 double & one single bedroom.

Blankets, linen, crockery and cutlery provided and the services of the cook butler are available at no extra charge.

Holiday season—September to May.

Further information and reservations from :—

The Hon. Secretary,
Parsonage Committee,
C/o. Messrs. James Finlay & Co., Ltd.,
Munnar P.O., Kerala.

UNITED THEOLOGICAL COLLEGE BANGALORE

Announces a Seminar in cooperation with the Henry Martyn school of Islamics.

Led by Dr. Kenneth Cragg an internationally acknowledged authority on Islamic Studies.

Theme : Understanding Modern Islam

Dates : July 25-27, 1969.

Free accommodation and hospitality will be provided at the College. Only a limited number will be registered. Those interested will kindly apply immediately to the Principal, United Theological College, 17 Miller's Road, Bangalore-6.

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‘ I commend this volume of essays to all who are concerned with education, and to all who are concerned that the whole lay membership of the Christian Church should play its part worthily in the “battle of faith” of our time ’ Bishop Lesslie Newbigin.	
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An influential modern book, now published as a Pelican book.	
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It tries to answer the question ‘How may a Christian who is himself a secular man understand the Gospel in a secular way?’ An exciting book, now published as a Pelican book.	
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What is the place of prayer amidst all this talk we have about the <i>secular</i> ? How, in other words, can we make our prayer relevant?	
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With clarity and conviction, the author answers the question, turning at every point to the Bible records. This is Christology for the layman in depth and simplicity.	

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